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A N  
ABSTRACT  
OF THE  
ACCOUNT  
OF THE  
PROCEEDINGS  
OF THE  
INQUISITION  
IN  
PORTUGAL.

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L O N D O N,

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AN  
ABSTRACT  
OF THE  
ACCOUNT  
OF THE  
PROCEEDINGS  
OF THE  
COMMISSION  
FOR THE  
PURPOSE OF

Printed for the Commission for the purpose of  
being laid before the House of Commons  
in the year 1794

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# THE PREFACE.

**W**HAT Lengths of Cruelty meer humane Devices may run, I know not ; but in the following Accounts such a Mixture of Devilism appears, that some infernal Prompters sure enough were behind the Curtain ! The most hateful Arts Fiends may employ to ruin and torment, as imitable on Earth, abound in the Inquisition : That Emblem of Tophet beneath, for Horror, Torture, and Vexation : In few Words, That Hell upon Earth ! the Master-spring that sets all these Wheels of Misery going, is a blind, furious Zeal for Superstition, animated by Covetousness, That Root of all Evil : for the richest Men often prove the greatest Hereticks.

Hypocrisie is the Completion of Wickedness ; therefore the Mask of Sanctity is usually put on, when Men design to act the highest Pitch of Villany. His Holiness, as he affects to be call'd, patronizes Impurity, and devoutly receives from the common Stews the most Antichristian Tribute under the Sun. The Holy Office, as the Inquisition stiles it self, (as well it may, since His Holiness is its Head) commits all imaginable Outrages under that specious Title. The Chastity of young Women has there

been shamefully insulted, and exquisite Barbarities inflicted on all sorts of Persons.

Religion, that should improve Nature, here depraves it, while Men are taught to turn Tygers to merit Heaven. The following Extract gives a terrible Idea of this grand Engine of Torture, but after all, the most lively Descriptions, that shake the Heart with Horror; there yet are dreadful Truths behind, that no Words can fully express, nor Minds conceive, but such as felt them. The Subject, tho' *Jad*, is yet very instructive, as it's declarative how the best (a) Religion in the World, calculated to make Men like Angels, may be abus'd to sink them into the vilest Degree of savage Brutality. Such as desire fuller Views (b) of this Mystery of Iniquity, may consult Treatises at large.

By the Terrors poor Fugitives express, we may guess at what they feel who suffer in the Inquisition. One of a Family being taken up, goes far to ruin the whole, since they are often tortured into an Impeachment one of another. Numbers therefore fly their Country, when a Relation is taken up, getting a board an English or Dutch Man of War; and tho' they know none can pursue them there, yet every Accident makes them tremble, and they ne'er think themselves safe till landed in another Country.

If young married Women be kept ne'er so long in the Inquisition, their fondest Husbands dare not express the least Uneasiness: Nor dare a Parent for a Child, nor a Child for a Parent: nay, if they seem not to rejoice, as a thing beneficial to the Soul of the Prisoner, they fall under Suspicion of Heresie. This fills all Places, near Inquisitions, with Hypocrisie and Dissimulation, to the coming of Peo-



ples Spirits; to which may be imputed the Fall of their Martial Courage.

Beautiful young Women, as they appear'd at their first Arrest, at the Proceſſion of the Act of the Faith, either ſtalk like walking Ghosts, or if carried, look like Alabaſter-Statues waſted on Hand-Barrows. No Colour or Life is ſeen in their Lips, nor about their Eyes, which are uſually ſhut cloſe, as unable to endure the Light after ſuch long and dark Confinement. Their Countenances are ſo changed, that often they are not known by their neareſt Relations, and moſt intimate Acquaintance.

This curſed Office of Miſchief, long ago extinguiſh'd the Light of the glorious Goſpel, that began to ſhine in Spain with ſo much Vigour. And it ſtill keeps all thoſe Parts under profound Ignorance and Idolatry. This that Pope was fully appriz'd of, who, on his Death-Bed, call'd the Inquiſition, The Pillar of the Church of Rome. The Emperor Charles V. and his Son Philip, ſending ſome eminent Spaniſh Divines to Germany, England, and Flanders, to convert Proteſtants to the Romiſh Faith; by converſing with the Reformers, and their Books, they themſelves embrac'd the reform'd Faith, and return'd home full of Zeal to propagate it thro' their native Country. Their admirable Piety and Learning well qualified them for ſo great a Work. And ſuch was their Succeſs, that the whole Kingdom of Spain had ſoon been converted to the Proteſtant Religion, had not the Inquiſition put a ſpeedy Stop to their Labours.

A zealous (a) Papiſt ſays, ' The Priſoners in the Inquiſition were mean People; but lately we have ſeen

‘ seen Prisons, Scaffolds, and Stakes fill’d with illustrious Persons, of noble Families, and others of eminent Learning and Piety: And their Numbers were so great, that had they gone on but Two or Three Months longer, I’m perswaded all Spain had been put into a Flame. This Evil, says he, proceeded from Catholick Princes, sending some learned Men to convert Hereticks abroad, who came home laden with Heresie themselves.

We have further Proof from an (b) Inquisitor, what Disposition Spain was in at this time, viz. betwixt the Year 1550, and 1563, to embrace the Protestant Religion. He declares in his History of the Inquisition, ‘ That had not these Protestant Preachers been stopp’d in time by the Inquisition, the Protestant Religion had run thro’ Spain like Wild-Fire; all People of both Sexes being wonderfully dispos’d to embrace it. The Doctrines these blessed Martyrs suffer’d for, were the Three great Doctrines of the Reformation. I. That the Pope was Antichrist. II. That the Worship of the Church of Rome was Idolatrous. III. That Men were justified by Faith, and not by Works; thro’ Christ’s, and not their own Merits.

When they were led to Execution, if they said any thing about Religion, they were immediately gagg’d, so no dying Words could be recorded. The Writer of the Historia Pontifical says, They endur’d being burnt alive, with a Courage that astonish’d all who beheld them; as if made of Stone, not Flesh and Blood. Charles Prince of Spain was a Spectator of some of these glorious Martyrdoms: Afterwards he was privately put to Death

Death by his Father, (as was commonly said) for discovering a strong Affection to the Protestant Faith.

After they had cruelly butcher'd these noble Heroes, they endeavour'd to fix an Odium on their precious Memories, by fastening upon them most vile and odious Opinions and Practices, in the same manner the poor Albigenes were traduc'd and reproach'd. At length the Faith and Constancy these blessed Martyrs express'd in the Flames, so affected the People, that the Tyrants began to suspect the Consequence of daily presenting them with such dangerous Spectacles; for this Reason they either strangled the Protest, before they burnt them, pretending they had comply'd at the Stake; or ending their Lives by the Rigours of their Prison, burnt them in Effigie. Dr. Geddes Spanish Martyrology is very entertaining on this Topick.

I'll mention a Passage, tho' its chief Relation be to a Romish Opinion, because it has some to a Fact, that demonstrates the Folly and Danger of it. 'Tis not 40 Years since a Parish-Priest was burnt at Lisbon, who confess'd, That whenever he administered the Sacrament, he had a formed Intention not to administer it as a divine Ordinance; upon which all the Children he had christen'd, then alive, were re-baptiz'd. I(a) was told this by Conful Maynard, who saw the Priest burnt. Thus false and barbarous is the Church of Rome in her Opinions to Mens Souls, as in her Practices she is to their Bodies; the Validity of Sacraments being made to depend on the Intention of the Priest.

English Men, I know, are very little apprehensive of this Hellish Power ever prevailing here: But shou'd  
ever

ever their bloody Religion get footing, we have Reason to fear, they'd try a Method so successful abroad: especially the more effectually to secure a stiff-necked People, who so often cast off the Yoke. (b) Queen Mary design'd to set up an Inquisition in England: And Parsons the Jesuit (c) declares, That an Inquisition in England, is so absolutely necessary, that unless that Caution be taken, all will slide down again. A Massacre may clear the Ground of many leading Hereticks, and then the erecting this Holy Office will confirm the Work: When our Divisions put this in their Power, 'tis Folly to doubt of their Will or Skill to effect it. May every Man who loves his Religion and Country, beware how he contributes the least Mite of Assistance to so dreadful a Revolution. May just Dread pierce his Heart, who reads the following Lines, all written in Blood.

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(b) Hist. of Reform. Part 2. p. 347. (c) Memorial of Reformation of England, p. 99.

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A N  
A B S T R A C T  
O F T H E  
Inquisition in Portugal.

**T**HIS Court is usually there call'd, *The Holy Office, The Holy House*: It consists of an *Inquisitor General*, the Supreme Council, Inquisitors, Assessors, Qualificators, a Secretary, an Advocate Fiscal, a Treasurer, Familiars, and Goalers.

The *Inquisitor General*, commonly call'd the *Inquisidor Mor*, is named by the King, but confirm'd and authorized by the Pope, to act as his Delegate: He lives constantly at *Lisbon*, in a House in the Inquisition, belonging to his Office. It's a Place of so great Dignity and Profit, that Cardinal *Infante Don Henry*, and *Albert Cardinal*, Arch-Duke of *Austria*, were in it, and *Don Verissimo Alencastro* left the Primacy of *Braga* for it.

The *Counsellors* of the Supreme Court are all named by the *Inquisitor Major*, but must have the King's Approbation before they act. This Council sits constantly twice a Week at *Lisbon*.

The *Inquisitors*, usually secular Priests, belong to the Supreme Court fixt at *Lisbon*, or the Inquisitions of *Conimbra*, *Ebora*, or *Goa* in the *East-Indies*, which Courts have all the same inferior Officers and Stiles, and have all their Acts of the Faith.



The **Assessors**, are Divines, Civilians, and Canonists, who are consulted by the Inquisitors in all difficult Cases.

The **Qualificators**, are employed in amending Books, and are commonly *Dominican Fryars*.

The **Secretary** writes down what's said judicially in the Inquisition.

The **Advocate Fiscal** prosecutes the Prisoner with his utmost Skill to convict him of *Heresie*.

The **Treasurer** has all the Goods and Estate of the Prisoner put into his Hands, when he's apprehended.

The **Familiars**, are the *Bayliffs* of the Inquisition: And tho' a vile Office in all other Criminal Courts, yet in this it's esteem'd so honourable, that there's not a Nobleman in the Kingdom who is not in it, and are commonly employ'd by the *Inquisitors* to apprehend People. The Reason this Office is in such Repute among them is, because the same plenary Indulgence is, by the Pope, granted to every single Exercise of this Office, as was granted by the *Lateran Council* to those that succour'd the *Holy Land*.

The **Goalers** are directed by the Inquisitors how to treat their Prisoners, and are straitly charged to deprive them of all manner of Intelligence.

The Inquisitors and all their Officers take an Oath, not to discover any thing that's said or done within the Walls of the Inquisition, to any Person whatever; nor is any thing more severely punish'd by this Court, than the Violation of this Oath.

The Popes thus appointing Inquisitors to be Judges of Heresie, greatly incroach'd on the Episcopal Jurisdiction, which the Papal, ever since it pretended to be Monarchical, sought a Thousand Ways to lessen. To make the Encroachment go down the easier, they allow'd Two Privileges to the Bishops: The one, that the Inquisitors can't imprison a Bishop: The other, that before any Person's condemn'd as a Heretic, the Bishop of  
the

the Place must concur with them in the Sentence. Tho' these two Constitutions are still in force, they little profit the Bishops; for tho' they can't be imprison'd on Suspicion of Heresie, yet they may be confined to their Houses, till the Pope is inform'd; as the Arch-Bishop of *Toledo* was in the Reign of *Phillip II.* And if the Bishop refuse to agree to the Sentence, the Inquisitors pass it notwithstanding; for in this, as in all other Cases, the *Divine Authority of Bishops*, when it clashes with the *Papal*, must still give way to it.

The Court of Inquisition proceeds summarily, and most commonly upon a Denunciation, which does not, like an Accusation, disable the Person that makes it, to be a Witness. The Inquisition forces all to inform that can do it, by Edicts in the Form following.

**T**O all and singular Christians, as well Ecclesiasticks, as Laicks of both Sexes, of whatever Degree, Order, Condition, Preeminence, Dignity, or Authority, the highest not excepted. Know ye, That we, by the Series and Tenor<sup>d</sup> of these Presents, and by our Authority, and that of the Office we execute here, do charge and command, That within Twelve Days after the Publication hereof, the first Four of which are to be as the First, and the next Four as the Second, and the last Four as a peremptory and third Canonical Admonition; all that know or suspect any of Heresie, to come and inform against them, on pain of the greater Excommunication *latæ Sententiæ*, and which shall be ipso facto incurr'd, and from which they can't be absolv'd by any but our Lord the Pope, or by us: And we further certifie, That whoever, despising the Penalty of this Excommunication, shall forbear to inform us, shall moreover be proceeded against as a Favourer of Heretics.

If the Informer, when he comes in, names any Witnesses besides himself, they are sent for privately;

vately; and before Examination, take an Oath, not to discover to any Person that they have been with the Inquisitors, nor to speak of any thing they said, saw, or heard within that Court.

The most infamous, tho' they stand convicted of Perjury, in *Favour of the Faith*, and in *Detestation of Heretics*, are admitted by the Inquisition to be Witnesses, mortal Enemies only excepted.

This Exception's of little Benefit, since the Prisoner knows not who have inform'd and witnessed against him.

The Depositions of the Informer, and Witnesses, if there be any, being thus privately taken, a Familiar is sent for, and the following Order is put into his Hand.

**B***Y the Command of the Reverend Father N. an Inquisitor of Heretical Pravity, let N. be apprehended, and committed to the Prisons of this holy Office, and out of which he shall not be released, but by the exprefs Order of the said Reverend Inquisitor.*

If several Persons are to be taken up at the same Time, the *Familiars* are bid to act so secretly, that they may know nothing of one another's being apprehended: At this the *Familiars* are so expert, that a Father, and his Three Sons, and Three Daughters, who lived together in the same House, were all carried Prisoners to the Inquisition, not knowing one another to be there, till Seven Years after, when such as were alive came forth in an *Act of the Faith*.

The Prisoner being apprehended and carried with all possible Secrecy to the Inquisition, is delivered to the Goaler,

The Prisons of the Inquisition are little dark Rooms, the Furniture whereof is only a hard Quilt, and a useful Pot: The Prisoners see no Body but their Keeper, who must not talk with them without

out the Inquisitor's Leave: (a) He brings their Diet, with a lighted Lamp, that burns about Half an Hour.

After the Prisoner hath spent Two or Three Days and Nights in his melancholy Apartment, he is carried before the Inquisitors, who, before they ask him a Question, make him take an Oath, to return true Answers to all their Interrogatories, and if at any time he has been guilty of any *Heretic*, to confess it.

The first Question the Prisoner is ask'd, is, *Whether he knows why he was taken up by the Inquisition?* and if he answers, *That he does not know*; he is then ask'd, *Whether he knows for what Crimes the Inquisition useth to imprison People?* If he answers, *for Heresie*; he is admonished upon the Oath he has taken, to confess all his *Heresies*, and to discover all his Teachers and Complices: If the Prisoner denies that he ever held any *Heresies*, or had any Communication with any *Hereticks*, he is gravely told, *That the holy Office does not use to imprison People rashly, or without having good Grounds for what they do, and that therefore he would do well to confess his Guilt, and that the rather, because the holy Office, contrary to the Custom of all other Courts, is severe to those that deny, but merciful to all that confess their Guilt.*

If the Prisoner persists in denying, that he ever held any *Heresies*, his Goaler is commanded to carry him back to the Place whence he came, and admonish'd strictly to examine his Conscience, that the next Time he's sent for, he may be prepared to

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(a) Young Women, especially such as are handsome, are better used, and with better Words than the rest. There's now living at Madrid, a Woman, who has so great a Sense of Honesty and Shame, that, because of what happened to her in the Inquisition, she will not see the Face of any Body, and lives at Madrid in this retired Manner, for Shame Sake. O sweet Jesus! we know these things but too well, come thou and apply a Remedy to it. Amen. Hist. of Inquisition, written by one of its Secretaries.

to make a true and full Confession of all his *Heresies, Teachers, and Complices*: The Prisoner being allow'd Two or Three Days more to do it: He's brought before the Inquisitors a Second Time, and ask'd, *Whether he comes prepared to confess?* If he answers, *That he can't without false Accusations of himself or others, make the Confession they desire*; then they ask him, *Where he was born, what his Parents were, where he went to School, who were his School-Masters, where he lived all his Time, with whom he convers'd most, who was his Confessor, when he was last at Confession and Sacrament*; with many more such Questions? And being told *they have sufficient Proof he is a Heretick*; they command him, since he can't repent of his *Heresies*, unless he confess all, to go back to his Prison, and there pray to God for Grace to dispose him to make a true and full Confession to the saving of his Soul, which is *All they seek after*: Two or Three Days being again allow'd him to pray and consider what the Inquisitors said to him, he is a Third Time brought before them; and if he persists in pleading, *Not guilty*; he is then question'd about the Heretical Doctrines he stands charged with; viz. *Whether he believes Christ to be bodily present in the Sacrament, and that it is lawful to adore Images, and to pray to Saints and Angels?* If he replies, *That he always firmly believed these, and all the other Doctrines of the Roman Church*; he is then ask'd, *If he always believed these Doctrines, how he came to speak against them?* If he denies he ever did; he is told; *That since he is so obstinate in his Heresies, of which they have sufficient Proof, they will order their Advocate Fiscal to form his Process, and to convict him of them*: But if the Inquisitors have not sufficient Evidence; in order to draw a Confession from the Prisoner, they tell him more than once, *That they had*; and then fall a Note lower, telling him, *That tho' they have not sufficient to convict him of his Heretical Words and Actions, yet they have enough to put him to the Rack, to force him to confess*:



fess: And when they have fix'd the Day in the  
 which he is to undergo the Tortures, if he does  
 not prevent it by such a Confession as is expected,  
 he is conveyed to the Place where the Rack is,  
 attended by an Inquisitor, and a publick Notary  
 to write down such Answers as the Prisoner makes  
 to the Questions propos'd to him by the Inquisitor,  
 whilst upon the Rack. While the Executioner is  
 preparing that most cruel Engine, and stripping  
 the Prisoner to his Shirt and Drawer, he is exhort-  
 ed by the Inquisitor to have Compassion both on his  
 Body and Soul, and make a true Confession of all  
 his *Heresies*, to prevent his being tortur'd. But if  
 the Prisoner says, he will rather suffer any thing,  
 than falsely to accuse himself or others, the Execu-  
 tioner is order'd to begin the Torture ; which is,  
 by twisting a small Cord round the Prisoner's na-  
 ked Arms, and hoisting him from the Ground with  
 an Engine to which the Cord is fastened. And as  
 if his hanging in the Air by his Arms were not  
 Torment enough, he has several Shakes given him,  
 by scruing his Body higher, and then letting it  
 down again with a Jirk, which disjoins his Arms,  
 and makes the Torture much more exquisite than  
 before.

When the Prisoner is first hoisted from the  
 Ground, an Hour-glass is turn'd up, which (if not  
 prevented by such a Confession of his *Heresies* as  
 the Inquisitor, who is all the while present, and  
 continually asking Questions, expects, must run  
 out before he can be taken down from the Rack ;  
 his promising to make such a Confession not being  
 able to procure him that Mercy, no more than his  
 crying he shall expire, unless some Ease be given  
 him ; that, as they say, being no more than what  
 all who are on the Rack think they are ready to  
 do.

If he endures the Rack without confessing, which  
 is very rarely done ; when the Hour-glass is out,  
 he is taken down, and conveyed to his Prison,  
 where

where a Surgeon attends to put his Bones in joint. And tho' in all other Courts the enduring of the Rack without confessing be sufficient to clear them, and to make void all Evidence against them; yet here, whatever Humanity and right Reason have establish'd in favour of the Prisoner, is left to the Discretion of the Judge, it is commonly otherwise; for they who will not confess, being usually rack'd twice; and if they hold out, which few are able to do, thrice.

But if the miserable Prisoner makes such a Confession on the Rack as the Inquisitor expects, the Notary writes it down Word for Word, and after the Prisoner has rested a Day or Two, it is carried to him, in order to set his Hand to it, which if he does, it ends his Process, the Want of sufficient Evidence for his Conviction being abundantly supply'd by such an extorted Confession being sign'd by him; but if the Prisoner, when it is brought to him, refuses to sign it, affirming it false, and to have been extorted from him, thro' the Extremity of Torture, he is a second Time carried to the Rack, to force him to repeat and sign the same Confession.

'Tis very difficult for any one who is a Prisoner in the Inquisition for Heresie, to escape the Rack; since neither the professing, nor the denying of the Doctrines wherewith he is charged, can skreen him from it; the first being commonly rack'd, to force him to discover their Teachers and Accomplices; and the Second, to oblige them to confess their own Guilt; and if he confess his having spoken some Heretical Words, but (to save his Estate) insists on his having said them rashly, in a Passion, and not with a Heretical Mind; he is then rack'd in order to discover whether it was so or not, or whether his Thoughts and Words were not the same. If he either makes no Confession, or confesses not the particular Heretical Words, or Facts, for which he stands charged,  
and

and with which the Inquisitors will never acquaint him ; he is ask'd, whether he has any thing, besides his Denial, to offer in his own Defence ; and if he has, to make use of it : For now the Advocate-Fiscal, upon their having sufficient Evidence against him, is order'd to form his Process. If the Prisoner here alledges, that unless they would let him know the particular Heretical Words, or Facts, with which he stands charg'd, and the Persons who have inform'd and witness'd against him, 'twill be impossible for him to make any Defence : Being told that cannot be done ; for by letting him know the particular Words or Facts, he might be led to the Knowledge of the Informers and Witnesses, who, by the fundamental Law of the Inquisition, must never either directly or indirectly be discover'd to him.

For this singular and inhumane Custom of concealing from the Prisoners the particular Facts with which they stand charg'd, and the Persons who have inform'd and witness'd against them, the Inquisitors have nothing to offer, but only, that if the Accusers and Witnesses were known, they would be in Danger of their Lives ; and that none would adventure ever to evidence against Heretics in their Court. Which Pretence, tho' there may be some Ground, when Courts of Inquisition are first erected ; no City, not even *Rome* it self, having ever quietly submitted to them when first introduced ; yet it is now evident to all the World, and to none more than to the Inquisition themselves, that 'tis altogether groundless, especially in *Spain* and *Portugal*, where the Inquisition is not only establish'd by a Law, but, by a wonderful Fascination, is so rooted in the Hearts and Affections of the People, that if the least Affront be offer'd to any one for having been an Informer or Witness in the Inquisition, the Person who offer'd it would be torn in a Thousand Pieces ; and tho' they who have been Prisoners in the Inquisition know cer-

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tainly who they were, that had inform'd and witnessed against them, yet they durst not for their Lives either speak one Word against them, or shew the least Disrespect to them on that Account.

Now for a Court to continue a Custom, so notoriously unjust and cruel; and upon such a Pretence as all the World knows to be groundless, is a Confidence not to be any where match'd, as I know of.

The Knowledge both of the Things and Persons being thus deny'd the Prisoner, without which 'tis hardly possible for him, tho' never so innocent, to make any Defence; he is notwithstanding ask'd by the Inquisitors, whether he desires an Advocate and Proctor to help him to make it: If he saith he would, he must not name them, but take those the Inquisitors appoint; who, before they have seen their Client, must take the following Oath.

**J. N.** *Doctor of both Laws, do, in the Presence of the Lords Inquisitors of this Place against Heretical Pravity, having my Hand on the holy Gospel of God, promise and swear, sincerely and faithfully, to defend and maintain the Cause of N. a Prisoner, in the Prisons of this holy Office, who stands accused and impeached for Causes mentioned in its Acts: But so as not to use any Trick or Cavil, or to instruct my said Client how to conceal the Truth in Judgment: And I do farther promise and swear, That if I shall by any way discover my said Client to be guilty of the Crime or Crimes wherewith he stands charged, That I will thereupon immediately dismiss his Cause; and if by having searched narrowly into his Case, I shall discover that he has had Complices in his Heresies, that I will inform against them to this Holy Office: All which I do promise upon Pain of Perjury, and of an Excommunication, from which I cannot be absolved by any but by this holy Office. So help me God, and these holy Gospels.*

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The same Oath is taken by the Prisoner's Proctor, (a) as the Inquisitors call him, tho' indeed, both himself and Advocate are the Inquisitors Engines, made use of rather to sift what they can out of the Prisoner, against himself and Friends, than for any thing else.

The Prisoner being thus fitted with an Advocate and Proctor, who are no more suffered to know the Accusers and Witnesses, than he himself is; is ask'd, whether he would have any Questions put by the Inquisitors to those who have inform'd and witnessed against him, or would have them examined touching any Points; and in case the Advocate be furnished with any full Questions by the Prisoner, they are put into Form, and delivered to the Inquisitors.

The Prisoner is also ask'd, whether he has any Witness of his Orthodoxy; if he names any, they are sent for and heard by the Inquisitors. And as these Witnesses go with trembling Hearts to the Inquisition; so also are they extream cautious in saying any thing about the Prisoner, lest they themselves should be brought under Suspicion: A Relation within the Fourth Degree can't, by the Laws of the Inquisition, be Evidence for him. When the Advocate and Proctor are dismiss'd, they take an Oath, that they have no Copy of the Prisoner's Defence, and that they will never speak of it to any one whatsoever; and the Prisoner is never permitted to see either the Depositions of his own Witnesses, or of those that are against him.

There is another very common Process in the Inquisition, beside the formentioned; namely, against those who have either murder'd themselves, or else dyed a natural Death in their Prisons.

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(a) The Lawyers dare not alledge the Law of Right against the Proceedings of the Inquisition; for they would be presently taken up and chastized, for thinking ill of, and opposing the Procedures of the holy Office. As if it were an Article of Faith, that the Members of that Tribunal can't err, Hist. of Inquisition.



The Process against the first is short; his having murder'd himself being judg'd Evidence sufficient to convict him of the Heresies he stands charged with. The Process against the Second is carried on by the Advocate-Fiscal, in the same manner as if the Prisoner had been alive, and the Relations and Friends of the Deceased are, by a publick Edict, summon'd before the Inquisitors within Forty Days, to give Evidence of what they have to offer in his Defence; and if upon this Summons nothing in Vindication of the Deceased is offer'd, the Deceased, after the Expiration of that term of Days, is either acquitted or condemn'd, in the same manner as if he had been alive: If he is condemn'd, his whole Estate is forfeited, and his Body and Effigies burnt at the next Act of the Faith, in the same manner those are who murder'd themselves.

But the Power of the Inquisition extends not only to those who died in its Prisons, but even to the Bodies, Estates, and good Names of all that, after their Decease, shall be convicted of having died Hereticks: And tho' as to the Estates of those that are convicted of having dy'd Hereticks, they can go no further than 40 Years, yet as to the taking of their Bones out of their Graves, and burning them, and the depriving them of their good Name, there is no Time limited. When a competent Number of Prisoners are convicted of Heresie, either by their own voluntary, or extorted Confession, or upon the Evidence of certain Witnesses, the chief Inquisitor fixes a Day for a Goal Delivery, which is by them call'd, *An Act of the Faith*, and is always on a Sunday. In the Morning the Prisoners are brought into a great Hall, where the Habits they are to wear in the Procession are put on, and they begin to come out of the Inquisition about Nine in the Morning.

The first in the Procession, are the *Dominican* Fryers, carrying the Standard of the Inquisition, ha-  
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ving on one Side their Founder *Dominic's* Picture, and on the other, a Cross between an Olive-Tree and a Sword, with this Motto, *Iustitia & Misericordia*: Next after come the Penitents, some with *Benitoes*, and some without, according to their Crimes; they are all in black Coats without Sleeves, and bare-footed, with a Wax-Candle in their Hands: The Penitents who have narrowly escaped being burnt come next, having over their black Coats Flames painted with their Points turned downward, intimating their having been saved, yet *so as by Fire*; this Habit is by the *Portuguese* call'd, *Fuego revolto*, or, Flames turn'd upside down. The Negative and Relapsed, who are to be burnt, come next, having Flames on their Habit pointing upwards; and after them, those that profess Doctrines contrary to the Faith of the *Roman Church*, having besides Flames on their Habit pointing upwards, their Picture, drawn 2 or 3 Days before upon their Breasts, with Dogs, Serpents, and Devils, with open Mouths, painted about it.

*Pegna*, a famous *Spanish* Inquisitor, calls this Procession, *Horrendum ac tremendum spectaculum*; and so it really is, there being in the Looks of all the Prisoners, besides those who are to be burnt, something ghastly and disconsolate beyond Imagination; and in the Eyes and Countenance of those that are to be burnt, something that looks fierce and eager.

The Prisoners to be burnt alive have, besides a Familiar, (which all the rest have) a Jesuit on each Hand, preaching continually to them, to abjure their Heresies; but if they offer any thing in Defence of the Doctrines they are going to suffer Death for, they are gagg'd, and not suffer'd to speak one Word more.

This I saw done to a Prisoner, soon after he came out of the Gates of the Inquisition; upon his looking up to the Sun, which he had not seen in several Years, and crying out in a Rapture; *How is it possible*

sible for People that behold that glorious Body, to worship any thing but Him that created it? After the Prisoners, come a Troop of Familiars on Horseback, then the Inquisitors and other Officers of the Court upon Mules; last of all, the Inquisitor-General on a White-Horse, led by Two Men, with a black Hat and green Hatband, attended by all the Nobles that are not employed as Familiars in that Procession.

In the *Terreiro de Paco*, (as far from the Inquisition as *White-Hall* is from *Temple-Bar*) a Scaffold is erected, holding near 2 or 3 Thousand People; at one End whereof sit the Inquisitors, and at the other, the Prisoners, in the same Order as they walked in the Procession, those who are to be burnt being seated on the highest Benches behind the rest, near 10 Foot above the Floor of the Scaffold.

After Prayers and a Sermon, consisting chiefly of Encomiums of the Inquisition, and Invectives against Heretics, a secular Priest ascends the Desk, near the middle of the Scaffold, who having first taken the Abjurations of the Penitents, all kneeling before him in the same Order as they walked in the Procession, at last recites the final Sentence of the Inquisition upon those who are to be put to Death, in the Words following:

‘ **W**E, the Inquisitors of Heretical Pravity,  
 ‘ having, with the Concurrence of the most  
 ‘ illustrious N. Lord Archbishop of *Lisbon*, or his  
 ‘ Deputy N. called on the Name of the Lord Je-  
 ‘ sus Christ, and of his glorious Mother, the Vir-  
 ‘ gin *Mary*, and sitting on our Tribunal, and judg-  
 ‘ ing, with the holy Gospels lying before us, that  
 ‘ so our Judgment may be in the sight of God, and  
 ‘ our Eyes might behold what is just in all matters  
 ‘ betwixt the Magnifick Doctor N. Advocate Fiscal  
 ‘ on the one part, and you N. now before us on the  
 ‘ other, we have Ordained, that in this Place, and  
 ‘ on this Day, you should receive your definitive  
 ‘ Sentence.

‘ We

‘ We do therefore, by this our Sentence put in  
 ‘ Writing, define, pronounce, declare, and sentence  
 ‘ thee, N. of the City of *Lisbon*, to be a *Convicted,*  
*Confessing, Affirmative, and professed Heretick,* and to  
 be delivered, and left by us as such, to the secular Arm :  
 and we by this our Sentence, do cast thee out of the Ec-  
 clestiaſtical Court, as a *Convicted, Confessing, Affirma-*  
*tive and professed Heretick ;* and we do leave and de-  
 liver thee to the *Secular Arm,* and to the Power of the  
*Secular Court ;* but at the same time do most earnestly  
 beseech that Court so to moderate its Sentence, as not to  
 touch thy Blood, or to put thy Life in any Danger.

Can any History produce so great an Instance  
 of Mockery of God and the World, as the Inqui-  
 sitors beseeching the Civil Magistrates not to put  
 the Hereticks they have condemn’d, and delivered  
 to them, to Death ? Were they in earnest when  
 this solemn Petition to the secular Magistrates is  
 made, why are the Prisoners brought out of the  
 Inquisition, and deliver’d to them, in Coats paint-  
 ed over with Flames ? Why do they teach that  
 Heretics, above all other Malefactors, ought to  
 be punish’d with Death ? Why do they not re-  
 sent the little Regard shewn by the secular Magi-  
 strates to their earnest Petition, by their burning  
 all who are delivered to them by the Inquisition, in  
 an Hour or Two after they are in their Hands ?  
 And why, in *Rome*, where the Supreme, Civil, and  
 Ecclesiastical Authority are lodg’d in the same Per-  
 son, is this Petition of the Inquisition, which is  
 made there, as well as in other Places, never  
 granted ? Surely, not to take any Notice of the  
 old Canon, which prohibits the Clergy from ha-  
 ving any Hand in the Blood of any Person what-  
 ever, would be a far less Dishonour to the Inqui-  
 sition, than pretending the Observance of it, and  
 yet make a Petition so directly contrary to their  
 Principles and Desires.

No sooner are the Prisoners deliver'd into the Hands of the Civil Magistrate, but they are loaden with Chains in the Presence of the Inquisitors ; and being first carried to the secular Goal, they are, in less than an Hour or Two, brought before the Lord Chief Justice ; who, without knowing any thing either of their Crimes, or of the Evidence against them, asks one by one ; *In what Religion they intend to die ?* If their Answer be, that they will die in the Communion of the *Roman Church*, they are then condemn'd by him, *to be forthwith carried to the Place of Execution, and there to be first strangled, and afterwards burnt to Ashes.* But if they say, *They will die in the Protestant, or in any other Faith contrary to the Roman,* they are then sentenc'd by him, *To be forthwith carried to the Place of Execution, and there burnt alive.*

At the Place of Execution, which at *Lisbon* is the *Ribera*, there are as many Stakes set up as Prisoners to be burnt, with a sufficient Quantity of dry Furz about them : *The Stakes of the Profest'd*, as they are called by the Inquisitors, are above 4 Yards high, having a small Board, on which the Prisoner is seated, within half a Yard of the Top ; the *Negative* and *Relapsed* being first strangled and burnt, the Profest go up a Ladder between the Two Jesuits who attended them all Day ; and when they come even with the foremention'd Board, they turn to the People, and the Jesuits spend near a Quarter of an Hour, exhorting the *Profest* to be reconciled to the Church of *Rome*, which if they refuse to be, the Jesuits come down, and the Executioner ascends, who, having turned the *Profest* off the Ladder, on the Seat, and chain'd their Bodies to the Stake, leaves them ; the Jesuits go up a second Time, and renew their Exhortation, and at parting tell them : *That they leave them to the Devil, who is standing at their Elbow to receive their Souls, and carry them into the Flames of Hell-Fire, as soon as they are out of their Bodies :* Upon which a great Shout



Shout is made, and as soon as the Jesuits come off the Ladders, the Cry is; *Let the Dogs Beards, Let the Dogs Beards be made*; which is done by thrusting flaming Furzes, fastened to a Pole, against their Faces: This Inhumanity is frequently continued till their Faces are burnt to a Coal, and is accompanied with such Acclamations of Joy, as are not to be heard upon any other Occasion; a Bull-Feast or Farce being but dull Entertainment to this inhumane Usage of a profess'd *Heretick*.

The *Profests Beards being thus made*, as they in Jollity call it, the Furz at the Bottom of the Stake are set on Fire, the Profest are chain'd so high, that the Top of the Flame seldom reaches higher than the Seat they sit on; and if a Wind, to which that Place is much exposed, should happen, it rarely reaches so high as their Knees: If there happen to be a calm, the *Profest* are frequently dead within Half an Hour after the Furz is lighted; but if it prove windy, they are not dead in an Hour an Half, or Two Hours, and so are rather roasted, than burnt to Death. And tho' a more dismal Spectacle than this can scarce possibly be, the miserable Sufferers, so long as they are able to speak, Crying out, *Misericordia por amor de Dios: Mercy for the Love of God*; yet 'tis beheld by People of both Sexes, and all Ages, with such Transports of Joy and Satisfaction, as are scarce possible to be exprest.

And that this inhumane Joy may not be look'd on as an Effect of natural Cruelty in the Dispositions of those People, but the Spirit of their Religion, all publick Malefactors, except *Hereticks*, have their violent Deaths no where more tenderly lamented, than among these People; and even when there is nothing in their Deaths that appears inhumane or cruel.

A few Days after their Execution, the Pictures that were taken off the Breasts of those that were burnt, so soon as they were brought to the Stake,

are hung up in St. *Domingo's* Church, whose *West-End*, tho' very high, is cover'd with the (a) Trophies of the Inquisition, which are hung up there, in honour to *Dominic*, who, to fulfil his Mother's Dream, was the first Inventor of that Court; *Dominic's* Mother, when she was near being brought to Bed, dream'd, That she was deliver'd, not of a humane Creature, but of a fierce Dog, with a burning Torch in his Mouth.

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(a) Thus are they painted in the Churches with Devils of several horrible Shapes, as if they were actually in Hell, to provoke the Spectators to Laughter and Derision, or to cast any infamous Reflexion upon those poor executed Wretches. Hist. of Inquisition.

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AN ABSTRACT of the Proceedings  
of the Inquisition in *Lisbon*, with a  
Person well known, and now living  
in *London*, taken from his own Mouth.

I Was born, baptized, and bred in the City of *Lisbon*, and was strictly educated in the *Romish* Religion, and as I grew up, had no Scruple of the Truth of that Church's Doctrines, but sincerely and devoutly believed, and practised as she commanded.

Going on thus in implicit Faith, at the Age of 25, as I one Day was following my Business, as a Merchant, two Familiars accosted me in the Streets of *Lisbon*, asking me my Name and Place of Abode, and shewing me the Cross of the Inquisition, they wore at their Breasts; they arrested me in the Name of the *Holy Office*, and hurried me thither, not suffering me to speak to any Body, so delivered me to a Warder, who presently put me into one of its Prisons. At first meeting, my Warder call'd me Dog, and ever after treated me like one. My Prison was five Paces long, and Three broad: a Slit in the Wall let in a little Light, 'twas so narrow, that could my Eye have reach'd it, (tho' it could not) nothing were to be seen thro' it. Scarce had I turn'd round in my dark Hole, before a Bed was brought in, sent from my House, the Officers had seiz'd on, who, the Minute I was arrested, sequestred all my Goods. My Warder surlily ask'd me about my Diet, when I had told him what I was us'd to, he reply'd, You must

not exceed three Vintems a Day, for that's all the *Holy Office* allows you: It's about an *English* Penny Farthing.

A Bone-Knife came with my first Meal, none but such being permitted there, least the Prisoners should kill themselves; Fears, Ill-usage, and dismal Solitude, often tempting them to it. I being of an active Temper, my Confinement made me wish a Thousand times for Death; and 'twas near two Years before Restraint became any thing easier: I had no Room to walk, nor any thing to sit on but the Ground, or a thin Quilt that lay on it: I had neither Book, Pen, Ink, nor Paper; nor any thing to employ me, so every Day seemed a Year.

Ten or Twelve Days thus sadly passing, one of the Inquisitors visited me; he courteously gave me the Time of the Day, asking me, whether my Warder was civil, and whether I wanted any thing? My Warder being present, I said, he was very kind, not daring to say otherwise, for fear of worse Treatment, and that I wanted such and such things. Tho' all I named was writ down, none were ever sent, as I, a Novice, expected. For in Truth this civil Visit of an Inquisitor, constantly made once a Month to every Prisoner, is only contriv'd to gain the Inquisitors a false Reputation of Civility, and skreen them from the Imputation of having a Hand in the Cruelties exercis'd by the Warders; to which they can't be Strangers, and know very well the Prisoners dare not make Complaints to them, for fear of making the Case worse, if possible.

Six long Months pass'd before a Word was said concerning my Imprisonment: My Warder daily attended me, putting on Looks of Rage, and bidding me prepare to make full Confession of all my Heresies and Complices. At length an Alcade came, and carried me to the Inquisitors, who courteously desired me to sit down on a Stool by them; and

and tho' I often begg'd to be excus'd, they made me sit down. When seated, an Inquisitor ask'd me, *Whether I knew the Reason why I was taken up by the Holy Office*: I reply'd, *If 'twas to save my Life, I could not guess at it.* The same Inquisitor then ask'd me, *Who my Father and Mother were? Where I was born? Where, and with whom I went to School? Whether I had any Brothers or Sisters? Whether I was married? Who were my most intimate Acquaintance?* With many more such Questions: I returning true Answers to all, those Answers the Secretary writ down from my Mouth. That being over, the same Inquisitor express'd great Tenderness for me and my Concerns, but chiefly for the Health and Salvation of my poor Soul, declaring that was all the *holy Office* design'd. He then told me, I was accus'd of Heresie, and divers Acts of Judaism; but as he hoped I had repented, so if I had, I could not but make a full Confession of all my Heresies and Complices, to which he pathetically exhorted me. I reply'd, *I had never in Thought, Word, or Deed, been guilty of any Heresie, nor committed any Act of Judaism, that I knew to be such, not knowing what Judaism was.* He raising his Voice, express'd Sorrow at my saying so, *they having clear Proofs of my Guilt before them, otherwise the holy Office had given me no Disturbance.* Then highly extolling the Mercy of the Inquisition to such who, making full Confession of all Heresies, and Complices, appear'd penitent: He begg'd of me, as I hop'd to share in that Mercy, immediately to make such a Confession. I reply'd, *I could not without wounding my Conscience, and accusing my self and others falsely; which I supposed their Lordships did not desire me to do.* They reply'd, *They did not; but were satisfy'd of my Guilt, and therefore press'd me to confess it.* Having told them, *that I could not with a safe Conscience do it, being innocent;* they said, *they were much troubled at my Impenitence;* so remanded me back to my Apartment, in order



der to the examining of my Conscience, and unburdening it to them, to the saving of my Soul. A little Bell being rung, the Alcade came, who convey'd me to my Prison, where I remained full Six Months more, before any Interruption was given me from the Inquisitors, when the same Alcade carried me a second Time before them, and being set down, they said, They hoped I was come to make a full Confession both of my Heresies and Complices: I answer'd, That I never had been guilty of any Heresie, or committed any Act of Judaism, so could have no Complices in them; and was as innocent as the Child unborn. At this they lifted up their Eyes, and shook their Heads, and with stern Countenances told me, they were certain what I said was false; and ask'd me, whether I could not remember the committing of some Acts of Judaism; to which I replied, That I had never committed any; and that I was wrongfully accused; and therefore humbly besought their Lordships not to condemn an innocent Person, nor give Credit to my Accusers; and that if I knew who they were, I could prove them false. But instead of informing me who they were, (a thing not granted to any Prisoner) they told me, They were satisfy'd of my being an hardened Heretick, and so sent me back to my Apartment, to pray to God to touch me with such a Sense of my Guilt, as might oblige me to unburthen my Conscience to them. Being carried back, I had Six Months more allowed me to pray, as before directed: and being a Third Time carried before the Inquisitors, where I had still the Civility of a Seat, I perceiv'd their Countenances to be much grimmer than before. Many Denunciations of Woes against Hereticks, as the worst of People, being made, they said, They hoped I came now prepared to make a full Confession both of my Heresies and Complices: I answered, That as I never had been guilty of any Heresie, either in Thought,

Word,

Word, or Deed, so could have no Complices in any. They assured me what I had said was false, and that my Obstinacy would oblige them to use rigorous Methods with me, meaning the Rack. I told them, they might do with me what they pleas'd, but I hoped, I should have so much Grace as never wrongfully to accuse either my self or others; as I must do, if I confess'd the Crimes they charg'd me with. They said, I was a most hardened Heretick, and ordered me back to my Apartment, and to pray for Grace, that so I might confess the Heresies of which I had been guilty. After I was returned to my Prison, the Rack, to which I hourly expected to have been carried, was continually in my Mind: But it was Nine Months longer before I heard any thing from the Inquisitors; during which Time I was so baited by my Warder, that the very Sight of him made me tremble. One, who was a Prisoner in the Inquisition, was, to my great Surprize, turn'd in to me, and finding he was to be my Companion, tho' an utter Stranger, I was not a little comforted at his Presence: We had not been long together before I apprehended the End of his Errand, by his Discourse, which was, to persuade me to confess; after he had once broke the Matter to me, he teized me Night and Day to do it, so that I wished my self alone again. I asked him, if he had confess'd; he reply'd, he neither had, nor could do it, being innocent; I told him, he could not be more innocent than my self; and therefore begg'd we might talk of something else, but in vain.

The Inquisitors being informed, that there was no Likelihood of his succeeding, he was after some Weeks removed; and being a Fourth time carried before the Inquisitors, I was asked, whether I came fully prepar'd to confess my Heresies and Complices; and having told them, I could not with a safe Conscience do it, the Fiscal was call'd, and commanded to read my Process, which he did  
very

very distinctly ; the greatest part whereof consisted of nothing but Forms, the Sinfulness of Heresie, and the damnable Estate which Hereticks were in, and magnifying the Mercy and Justice of the Holy Office ; charging me home with Acts of Judaism in general, without naming any, with a Declaration of my Guilt's being proved by Two unexceptionable Witnesses ; but neither of them were named.

When the Fiscal had done reading, being ask'd what I had to say for my self? I answered, That I never committed any such Acts, and that if I knew who had witnessed against me, I question'd not but to prove them my mortal Enemies, and that they had maliciously accused me. The Inquisitors made no Reply to it, but said, That since I was resolved to make my Defence, a Lawyer should be appointed to assist me ; for which Favour I thanked their Lordships, declaring, that the most holy Father himself was not a truer Christian ; at which they seem'd very angry, and order'd me back to my Apartment, saying, I was an hardened Heretick. A Lawyer in a few Days after visited me, acquainting me of his being appointed my Advocate by the Lords Inquisitors ; but that believing me guilty, the best Office he could do me was, to advise me to confess, that I might find Mercy from God and the holy Office. And tho' I many times told him, I was as innocent as the Child unborn, yet he fought by many Arts to draw me insensibly into a Confession ; not giving over till I told him, I thought he came to be my Advocate, not my Confessor. He then asked me, what, besides my own Word, which would be of little Value with the Lords Inquisitors, I had to offer in my Defence. I told him, I was sorry for that, and that whoever had accus'd me, were certainly my Enemies, and had maliciously done it ; which I could easily prove, if I knew who they were. He reply'd, there was no need of that ;  
for

for by confessing my Complices, I should light on my Accusers. I said, 'twas impossible to have Complices in Facts which I never committed; and that in a Day or Two's Time I hoped to find out my Accusers. He said that would do well; but there must be Proofs of their being my Enemies, which he desired me to provide, and so left me. No Man's Mind was ever for Two Days and Nights more perplexed than mine, to find out my Accusers; who I suppos'd had done it either upon the Rack, or to save their Lives; at length I pitched on Two of my Acquaintance, who had been in the Prisons of the Inquisition before I was taken up; and having named them to my Advocate as my Enemies, with the Witnesses to prove them so, and the Places of their Habitation, he wrote them down, and promised to have the Matter strictly inquir'd into, and to serve me as far as his Conscience would give him leave. What my Advocate and the Inquisitors did in it, is unknown to me; but my Advocate returning some Weeks after, with much Choler told me, that I had troubled the Lords Inquisitors and himself to no purpose; and that I should certainly in a short time be condemned to the Rack, if I did not confess; so he and I parted, and never saw one another more.

My Advocate's telling me, that without Confession I should certainly be rack'd, much disturb'd me. However, I purpos'd not to do it, in contradiction to my own Conscience; and in that Resolution I continued till another Prisoner, who, to avoid the Torture, had confess'd, was turn'd in to me; and tho' he as well as the former, was a perfect Stranger to me, yet his telling his Story so well, and using so many Arguments to convince me that nothing less than a Confession would save me from the Rack, which would certainly extort it from me; that, tho' innocent, I purpos'd to confess, but knew not how to do it. I resolv'd

to confess all the Acts of Judaism I could think of; but whom to accuse as Complices in these Acts, which I never committed, I was at a loss, knowing, that if I did not happen on the Two that were Witnesses against me, tho' I should accuse a Thousand, 'twould signifie nothing; and how to find them out, puzzled me extreamly. However, I resolved to accuse those I before named to my Advocate as my Enemies, and to make sure work, I added Eight more of my Acquaintance; that Affair being settled in my Head, I desir'd my Warder to supplicate the Lords Inquisitors for a *Board*, an Audience in the Inquisition being called so. My Warder was so officious to me in this Case, that a *Board* was granted the same Day. When I came, I threw my self at the Feet of the Inquisitors, begging Pardon for my Obstinacy both of God and them. They bid me rise up, saying, They were glad to see me so well dispos'd. I told them (God forgive me for it) that my Conscience was the Night before so touch'd, as that I could no longer hold out, and so resolv'd to make a full Confession to their Lordships; They told me I should do well, and bid me begin. I confess'd I had been guilty of all the Acts of Judaism I stood charged with in my Process; and added several more. The Inquisitors much commended me for my Ingenuity, & desir'd me to be as ingenuous in the Confession of my Complices. I named Ten Persons, who, I said, had join'd with me in Acts of Judaism, whose Names and Places of Abode were wrote down from my Mouth by the Secretary. The Inquisitors much commended me; but withal said, that my Confession was diminute, as not having nam'd all my Complices. My Answer was, if I had any more, I forgot them; they believed not what I said, and so ordered me back to my Apartment, to refresh my Memory. I was now in much greater Perplexity than before, having nam'd those I thought most likely to have

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accus'd me ; however, at length I pitch'd on Two more, and having another *Board* granted, I nam'd them to the Inquisitors ; who commended me, but said, They knew I had not as yet named all my Complices ; but I assured them I could not remember any more ; and that if they would tell me whom I had omitted, I would truly inform them whether they had been so or no. They ordered me back to my Apartment, to consider further of it ; which I did, but with so heavy a Heart, that I not only wish'd my self dead ; but that I had never made any Confession, to the Injuring of others and my own Conscience : And tho' I had not so much Courage as to revoke the Confession I made before the Inquisitors ; yet I resolved, whatever they did to me, not to accuse any more. And tho' my Brother was not in the Inquisition before I was taken up, yet, I feared, he might have been since, and to prevent the Rack, accused me as one of his Complices ; for which Reason I supplicated for no more Boards, tho' continually solicited by the Warder so to do, neither did I hear any thing from the Inquisitors for some Weeks. At length being carried before them by an Alcade, they asked me, whether I remember'd any more of my Complices, besides those already nam'd. I protest- ed I could not ; and if they would be pleased to signify any I had not nam'd, I would certainly satisfy them. They said, there was no occasion for that, being assur'd I could not have forgot them ; and if I did not confess, the Question would be put to me. I told them I was the unhappiest Person living ; and begg'd they would shew some Mercy ; which they said, They were ready to do, if I would confess my Complices ; and so order'd me back to my Apartment to consider further of it, which I did, but with such Agonies as are not to be conceived. A few Days after an Alcade came, and told me, he was order'd by the Lords Inquisitors to carry me to the Torture. I laid be-

fore him the Deplorableness of my Condition, telling him, that if I was tortured, I should certainly die, being so weak for want of Sleep. Notwithstanding all I said, I was carried to the Place where the Torture is given; where, besides the Executioner, and some that look'd like Porters, was an Inquisitor, a Scrivener, a Physician, and a Surgeon: When I came in, the Inquisitor came to me, and with seemingly great Compassion besought me to make full Confession of all my Complices, to prevent being put to the Question. I told him I had done that already, and to save my Life, I could name no more than those I had already done. In the mean while, the Executioner was preparing the Rack; when he had done, he stripp'd me to my Drawers, and the Inquisitor left me. The first thing the Executioner did, was the bringing both my Arms behind my Back, and tying them together with a small Cord, insomuch that the Blood was ready to have gush'd out at my Fingers Ends; after that, I was drawn Two or Three Foot off the Ground with a Pulley by the Cord; 'tis impossible for any but those who have endur'd it, to conceive the Torture I then was in, the Bones of my Shoulder Blade being both drawn out of their Places, by the Weight of my Body swinging in the Air upon my Arms; insomuch, that I concluded I was just going to expire; and having cryed out that I was, a Physician came, who felt my Pulse, and said, it was true; and unless I was presently taken down, I was a dead Man; upon which I was let down; and tho' the Pain I felt, when on the Ground, was very great, yet was it nothing to that I endur'd, whilst hanging in the Air. My Spirits being a little recover'd, my Inquisitor came, and ask'd me, Why I was so cruel to my self, as rather to endure the Torture, than confess my Complices; upon which I named Two more. He said, I did well, but my Confession was still diminute, and with seemingly great Tender-

ness

ness entreated me to name them, and prevent the Torture's being again repeated. And tho' I could not prevail with my self to name my Brother, whom I verily suppos'd to be the Person that had accus'd me; yet not being fully certain, chose rather to endure the Torture, than to accuse him; affirming to the Inquisitor, that if I were to be tore in pieces, I could not possibly remember any more; he left me, and the Executioner drew me off the Ground as before. I hung in extream Torture, till the Physician cryed, that unless some Ease were given me, I should immediately expire; upon which I was let down; but was not able to speak one Word for some time after. So soon as my Speech returned, the Inquisitor came, and ask'd me the same Question as before: But instead of making any Reply, I wish'd they had been so compassionate as to have let me dy'd when I was so near it. At which the Inquisitor storm'd, calling me a hardened and impenitent Heretick, and asking me, whether I did not believe the Torments of Hell-Fire, where I must certainly have went, if I had died denying my Complices, to be exquisitely more terrible, than any Torture upon the Rack. I told him, that if I were tortur'd any more, I must certainly die, Nature being scarce able to sustain the Pain I at present felt. He told me 'twas in my own Power to prevent it, and earnestly begg'd me to do it, and so left me to the Executioner, who drew me up a Third Time; and I hung in the Air till my Senses, thro' the Extremity of Torture, were quite gone. How long I hung after that, or how long I had been on the Ground, before I came to my self, I am not able to say; but after the Return of my Senses, the Inquisitor came, who, according to the Stile of the Inquisition, entreated me not to be so cruel to my self; and having hinted, that unless I confess'd more of my Complices, the Torture would be repeated; my Heart failed, and I said, I could not say but that my

my Brother, whom I had not as yet nam'd, might have join'd in some of the Acts of Judaism I had confess'd ; but not being certain, was unwilling to accuse him. The Inquisitor answer'd, that I could not be ignorant whether my Brother was a Complice or not, and unless I confess'd the Truth, the Torture would be again repeated. I then told him, I was certain of my Brother's being one of my Complices, but the natural Affection I had for him, had hitherto prevented my accusing him. Upon this I was order'd back to my Prison, being attended by the Physician and a Surgeon. The Surgeon put in all my dislocated Bones, and the Physician, after feeling my Pulse, blooded me twice that Day, apprehending a strong Fever to be coming upon me ; but before the next Morning, I was light-headed, and near distraction, & as an Inquisitor afterwards told me, I call'd the Inquisitors and Warder, Dogs and Devils, & whatever else a distracted Fancy could suggest. After my Fever left me, which continued about a Fortnight, an Inquisitor and Scrivener visited me. The Inquisitor ask'd me, whether I remember'd what I said during my Illness, and seem'd to be of Opinion I did ; but I assur'd him the contrary, having my Senses taken away for several Days. He inform'd me of my calling them Dogs and Devils in a very outrageous Manner. I told him I was sorry for it, neither did I remember the speaking of any such Words ; tho' in truth, after they had been repeated to me, I had something of a confus'd Memory of them. The Confession I made on the Rack, was read to me by the Notary, and the Inquisitor ask'd me, whether it was true, and whether I would set my Hand to it ? But tho' the doing it went so much against my Conscience, that I shou'd rather have lost my right Hand, than to have signed it ; yet being assur'd I should have been rack'd if I did not, I sign'd it as well as the Pain in my Arm, which was very sore, would permit me. For  
near

near a Month after this, I remain'd very quiet, nor was my Warder so dogged as before; but being afterwards carried before the Inquisitors, they reprov'd me severely, for my Obstinacy. But this was not all they propos'd; for they very strictly enquir'd what Money I had owing, and in whose Hands it was. I told them, that being but a young Man, when I was arrested, I borrow'd Money to set up with, which I still ow'd, but had none owing to me; the *Fiscal* being present, I was commanded, upon Pain of Excommunication, to declare to them the Truth; which I told them, I had already done, and so named my Creditors. I could not perceive that they wrote down any Names, neither did they seem to have any regard to what I said about them. A little Time after, the Alcade carried me to a Room, where a Jesuit came to instruct such Penitents, as were to go out in the next Act of the Faith, in the Elements of the Christian Religion. This Lecture continued till the Vespers of that Act; the next Morning being carried into a great Hall, full of Prisoners, where the Habit of *Fuego Revolto*, which I wore in the Procession, was put upon me; at Night being brought back to the Inquisition, where I remained some Weeks, being every Day catechiz'd, in order to have me confirmed and instructed in the *Roman* Faith and Observances; several of which, during my long Confinement, had almost been forgotten by me. I neither saw a Confessor, nor heard Mass, during the whole Time of my Imprisonment; neither was I ever exhorted to perform any of the Rites of Worship. When they judged me sufficiently instructed and confirm'd, I was carried before the Inquisitors, who, after a long and grave Admonition, commanded me, under Pain of the greater Excommunication, never to divulge, to any one living, any thing I had either heard, seen, or suffered in the Holy Office: After which they turned me out into the wide World, having



having been four Years and eight Months a Prisoner in the Inquisition.

I went directly to my House, where I found a Family, which had been settled there for some time. I enquired after my Goods; but was told, that the Day after I was arrested, they were all removed; by Order of the *Fiscal*, I went to him, in hopes of getting either all, or some part of them, to help me to Bread. But I never had the Value of one *Vintem* from him. I remained some Months in *Lisbon*, in a very poor and miserable Condition; at length having got a little Money to pay my Passage, I one Night stole on board an *English* Vessel, that was to set Sail the next Morning, which brought me to *England*, where I have continued ever since.

“ After I had taken the Substance of this Relation in *Portuguese*, from the Sufferer’s own Mouth, I asked him divers Questions, which, with the Answers to them, I shall here faithfully relate. As *First*, Why, since he professed himself to be a sincere *Romanist*, he left *Portugal*? He answered, That being sensible of the Methods us’d to bring People into the Inquisition, and being but a new Christian, was fearful lest he should be again brought back into that Hell, as he term’d it. I then asked him, How, if he had no Inclination to *Judaism*, he came to embrace the *Jewish* Religion in *England*? He said, being by Birth a new Christian, and having several Relations among the *Portuguese* Jews in *London*, who had kindly entertain’d him, and who all spoke either *Portuguese* or *Spanish*, which were the Languages he understood, work’d upon him. I asked him, Whether the Cruelties he had suffered in the Inquisition, did not much prejudice him against the Christian Faith? He confessed they had; but said, he had other Motives for changing his Religion. I told him, that though that was indeed enough to prejudice him against the *Romish* Religion, by whose Spirit  
“ and

“ and Ministers those Cruelties, in Matters of Reli-  
 “ gion, were exercis’d; yet being now among *Pro-*  
 “ *testants*, whose Religion abominates all such Seve-  
 “ rities, he ought not to have renounced the *Pro-*  
 “ *testant* Faith, but to have embraced that Faith, as  
 “ it is taught in the Church of *England*; he own’d  
 “ the Protestant Religion was for that, and for  
 “ many other Reasons, far better than the *Roman*;  
 “ but being of the Seed of *Abraham*, and of the  
 “ Tribe of *Judah*, he was satisfied in his own  
 “ Mind, he could be saved in no other Law, but in  
 “ that of *Moses*; which *Christians* and *Mahometans*,  
 “ as well as *Jews*, owned to have been promulgat-  
 “ ed by the Great God himself. I told him, that  
 “ was very true, but it plainly appeared from the  
 “ Scriptures of the Old Testament, that the Cere-  
 “ monial part of that Law was to be abolished by  
 “ the coming of the *Messias*, in order to make  
 “ Way for a more spiritual Dispensation. He re-  
 “ ply’d, that God was unchangeable; and withal  
 “ said, that he would neither with me, nor with  
 “ any other Person, enter into any Dispute about  
 “ that Matter. I further asked him, whether he  
 “ thought he might have been saved, if he had  
 “ turned Protestant when he came to *England*, and  
 “ had liv’d and dy’d in that Faith? He answered,  
 “ that being of the Seed of *Abraham*, he could be  
 “ saved in no other Law, but in that of *Moses*; but  
 “ for the Nations of the World, which were not  
 “ descended from *Abraham*, he believed that, if  
 “ they led holy and religious Lives, they might all,  
 “ in their several Sects, be saved. He expressed a  
 “ great deal of Charity to Men of all Religions, ex-  
 “ cept those *Jews* who did not profess the Law of  
 “ *Moses*, and the Inquisitors, and their several Of-  
 “ ficers, whom he thought to be not Men, but  
 “ Devils sent from Hell, who having taken the  
 “ Shape of Men upon them, must, when they left  
 “ the Bodies they had assumed, return to the Place  
 “ from whence they came; and of this he seem’d

" to be fully perswaded, so powerfully was his  
 " Judgment of the Inquisitors, and their Officers,  
 " influenced by the Aversion which he bore towards  
 " them, which I confess to be the strongest I had  
 " seen in any Case whatever ; nor is it at all to be  
 " wondered at, if the Relation he hath given of  
 " their Proceedings with himself be true, as he  
 " more than once solemnly protested to me it was,  
 " to the best of his Remembrance. And indeed I  
 " am the more inclinable to believe it to be so, since  
 " it contains nothing but what the Inquisitors have  
 " freely acknowledged in the Books they themselves  
 " have publish'd, concerning the Manner of their  
 " Proceedings with their unhappy Prisoners ; from  
 " which, as well as from this Relation it self, it evi-  
 " dently appears, that though the Inquisition has  
 " Appearances of Mercy, yet is it only in esta-  
 " blished Forms and Stiles ; and is such a Court of  
 " Unrighteousness and Inhumanity as was never,  
 " as I know of, before heard of on the Face of the  
 " Earth : For which Reason, there was no Nation  
 " which did not exert it self, in endeavouring to  
 " hinder the setting up of the Inquisition in it,  
 " *Rome* it self not excepted ; for so soon as that Pope,  
 " who, in his last Minutes, called the Inquisition,  
 " *The Bulwark of the Roman Church*, was dead, they,  
 " unanimously rose up, and burnt its Papers and  
 " Buildings down to the very Ground. But by some  
 " Sorcery or other, as may rationally be supposed,  
 " that justly odious Court is become the *Palladium*  
 " and Idol of the old *Spanish* and *Portuguese* Chri-  
 " stians. For which mighty Change, nothing of a  
 " Reason could ever enter my Thoughts, besides  
 " that barbarous one, of Peoples pleasing themselves  
 " with the Fears and Dangers which they saw o-  
 " thers plunged into, provided they themselves  
 " were either safe, or else apprehended themselves  
 " so to be, which all the old *Portuguese* Christians,  
 " conclude they are ; the Reason whereof is, be-  
 " cause in all Cases wherein the *Roman Church* is  
 " not

“ not immediately concerned, as in Cases of *Sodomy*  
 “ and *Buggery*, they are much more merciful than  
 “ any of the Civil Courts in those Kingdoms: And  
 “ those two Crimes were for no other Reason brought  
 “ under the Cognizance of the Inquisition, but to  
 “ drown the Noise which its barbarous and inhu-  
 “ mane Cruelties, exercis’d in all Cases wherein the  
 “ Faith of the *Roman Church* is more imme-  
 “ diately concerned, had rais’d in the World,  
 “ by the extraordinary Indulgence it exercises in  
 “ these two Cases. But by these, and many o-  
 “ ther such like subtle Fallacies and Devices,  
 “ is the Inquisition supported and established; so  
 “ that ’tis much to be question’d, whether the wick-  
 “ ed Contrivance of those who were at first concern-  
 “ ed in the setting of it up, or the Folly and Stupi-  
 “ dity of those Nations, who not only submit to  
 “ it, but are also fond of it, be the greatest. And  
 “ of the Fondness of the *Portuguese* for the Inqui-  
 “ sition, I had not the least Reason to doubt, from  
 “ their Carriage and Behaviour in that great and  
 “ long Contest between the stiff old Pope *Odiscalchi*,  
 “ and the Inquisition in that Kingdom, during the  
 “ Time of my Continuance at *Lisbon*.